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رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

My Lord, I have wronged my soul, therefore forgive me.

[Al-Qasas, 28:17]





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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَ اَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.
I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
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Holy Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۱

وَّ اَنِ اسۡتَغۡفِرُوۡا رَبَّکُمۡ ثُمَّ تُوۡبُوۡۤا اِلَیۡہِ یُمَتِّعۡکُمۡ
مَّتَاعًا حَسَنًا اِلٰۤی اَجَلٍ مُّسَمًّی وَّ یُؤۡتِ کُلَّ ذِیۡ فَضۡلٍ
فَضۡلَہٗ ؕ وَ اِنۡ تَوَلَّوۡا فَاِنِّیۡۤ اَخَافُ عَلَیۡکُمۡ عَذَابَ
یَوۡمٍ کَبِیۡرٍ ۴

In the name of Allah, the Gracious, the Merciful.

And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to everyone possessed of merit. And if you turn away, then surely, I fear for you the punishment of a dreadful day.

[Surah Hud, 11: 4]

Split word translation of the selected verses

الرَّحِیۡمِ	الرَّحۡمٰنِ	اللّٰہِ	اسۡمِ	بِ
Merciful	Gracious	Allah	name	with

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝1

In the name of Allah, the Gracious, the Merciful.

کُمۡ	رَبَّ	اسۡتَغۡفِرُوۡا	اَنِ	وَّ
your	Lord	you ask forgiveness	that	and

وَّ اَنِ اسۡتَغۡفِرُوۡا رَبَّکُمۡ

And that you seek forgiveness of your Lord,

اِلٰۤی	حَسَنًا	مَّتَاعًا	کُمۡ	یُمَتِّعۡ	اِلَیۡہِ	تُوۡبُوۡۤا	ثُمَّ
until	goodly	provisions	you	He will provide	Him	turn to	then

ثُمَّ تُوۡبُوۡۤا اِلَیۡہِ یُمَتِّعۡکُمۡ مَّتَاعًا حَسَنًا اِلٰۤی

(and) then turn to Him. He will provide for you a goodly provision until

ہٗ	فَضۡلَ	فَضۡلٍ	ذِیۡ	کُلَّ	یُؤۡتِ	وَّ	مُّسَمًّی	اَجَلٍ
His	grace	merit	possess	everyone	grant you	and	term	appointed

اَجَلٍ مُّسَمًّی وَّ یُؤۡتِ کُلَّ ذِیۡ فَضۡلٍ فَضۡلَہٗ ؕ

an apointed term. And He will grant His grace to everyone possessed of merit.

کَبِیۡرٍ	یَوۡمٍ	عَذَابَ	عَلَیۡکُمۡ	اَخَافُ	اِنِّیۡۤ	فَ	تَوَلَّوۡا	اِنۡ	وَ
colossal	day	punishment	upon you	fear	surely I	then	you turn away	if	and

وَ اِنۡ تَوَلَّوۡا فَاِنِّیۡۤ اَخَافُ عَلَیۡکُمۡ عَذَابَ یَوۡمٍ کَبِیۡرٍ ۝4

And if you turn away, then surely, I fear for you the punishment of a colossal day.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



Hadith

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Hazrat Shaddad bin Aus ؓ narrates that the Holy Prophet ﷺ said:
The most superior way of asking for forgiveness from Allah is:

اللّٰهُمَّ أَنْتَ رَبِّي، لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ،
وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ
مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ
بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ۔

O Allah, You are my Lord; there is no god except You. You created me and I am Your servant. And I abide by Your oath and promise [that I may honour it] to the best of my ability. I seek refuge with You from every evil I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for surely there is no one who can forgive sins except You.

[Sahih al-Bukhari, Kitab al-Da‘wat]





Sayings of the Promised Messiah & Mahdi عليه‌السلام

ISTIGHFAR

'Istighfar' (asking for forgiveness) is also something to be pondered over. The Christians, due to their lack of knowledge and ignorance, have criticised this pure principle whereas it is a stage among the various natural stages of man.

You should know that the Holy Quran has mentioned two names of God (among so many others) – Al-Haye and Al-Qayyum. Al-Haye means He who is Himself alive and gives life to others. Al-Qayyum means He who maintains Himself and maintains others also and is really the source of the maintenance of other.

Everything that exists owes its spiritual and physical existence and maintenance to these very two attributes of God. The word Haye therefore demands that He should be worshipped as it is quite clear from the words (We worship Thee alone) which occur in the Surat-ul-Fatiha. The word Al-Qayyum demands that we should ask for His support and this is what has been mentioned in the words (Thee alone do we ask for help).

The word Haye demands that we should worship Him because He has created us and having created He has not left us unaided as a mason who puts up a building and having done so it matters little whether he lives or passes away. But so far as man is concerned, he always and in all the circumstances stands in need of God and that is the reason we should always ask Him to grant us strength. This is what really Istighfar is. Of course, it has been extended to take in its sphere those also who commit sins and in that case it means that they may be saved from the evil effects of the sins – but in fact it means that man should be guarded against the human weaknesses. He who being a human being does not realise the need of Istighfar (asking for forgiveness with the connotation of this word as explained above) is a disrespectful atheist.

[Malfoozat vol. 3, p. 217]

Allah's Mercy Transcends all other Attributes

Summary of the Friday Sermon by
Hazrat Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز, Khalifatul-Masih V,
delivered on 8th June 2018
at the Baitul Futūh Mosque, Morden, London



After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز recited verse 157 of Surah al-A'raf and then stated: The translation of this verse is as follows: "**And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance.' God replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakat and those who believe in Our Signs**." (7:157)

It is evident from this verse that God Almighty manifests His favours upon His servants in extraordinary ways. God Almighty states that, "**My Mercy encompasses all things.**" 'Rahmah' [mercy] means 'to be lenient', 'to be gracious' and it means 'the coming forth of mercy'. It means that God Almighty treats His servants with such kindness that has no bounds. Here, God Almighty says that my objective is not to punish people. Some people have this gross misconception [saying] that, "Why did He create Man, if He was to punish him." God Almighty [from this verse] says that, This is not my objective. However, those people become recipients of my punishment, are those who exceed all bounds of evil deeds. Moreover, my punishment is temporary, and it serves to reform. Eventually, a time will come that even the dwellers of hell will partake of My boundless Mercy.

Then, at another place God Almighty states: That is, 'surely, the mercy of Allah is nigh unto those who do good'. Those who do good are those people, who fulfil their duties in accordance with all its requirements. Furthermore, the Master of the heavens and the earth says that if we tread on the path of righteousness and if we continue to act in accordance with His commandments whilst believing in His signs, then we will most certainly become deserving of His mercy. The very first aspect that has been mentioned by God Almighty here is Taqwa (God-fearing righteousness). In fact, if a person truly comprehends Taqwa (God-

fearing righteousness), then all other virtues and acquiring strength in one's belief are encapsulated within it. Therefore, one must utilise all of one's faculties properly, and in accordance with the commandments of God Almighty and to fulfil their due rights.

The Promised Messiah ؑ explains, "Furthermore, this is achieved through restraining one's faculties from unlawful use and to remain mindful of their hidden onslaughts." That is, to restrain them from improper occurrences and to remain mindful of them as Satan utilises these limbs and faculties in order to secretly attack. This is the responsibility of man. Only then will he truly be able to tread on the path of Taqwa (God-fearing righteousness) and only then will he truly be able to fulfil the commandments of God Almighty. Furthermore, God Almighty has defined righteousness as a garment in the Holy Qur'an. Hence, 'Libas-ul-Taqwa' [garment of righteousness] is an expression from the Holy Qur'an. This indicates towards the fact that spiritual beauty and elegance can only be attained through Taqwa (God-fearing righteousness).

We are currently passing through the days of Ramadhan and only one week remains. We find in a Hadith [tradition of the Holy Prophet ﷺ that the first ten days of Ramadhan are a period of mercy, the second ten days are a period of forgiveness and the last ten days are a period of being saved from the fire. During Ramadhan, when a person observes the fast and along with it acts in accordance with the commandments of God Almighty greater than before, when he increases his worship and progresses in righteousness, he then becomes the recipient of God Almighty's Mercy even greater than before. This practice needs to become the part of a believer's life and only then, it is going to be effective. Otherwise, if after the month of Ramadhan, we fall prey to worldly affairs, forsake righteousness, do not pay heed to the commandments of God Almighty, become weak in faith and disregard the signs of God Almighty, then it is similar to the case of a person building a safe fortress and then ruining it and destroying it with his own hands.

Therefore, God Almighty has made Ramadhan a source for obtaining His mercy more than ever before and to attain His nearness. The Mercy of God Almighty and His forgiveness is not limited to a few days. It is not possible to be delivered from fire if His forgiveness is sought only for a few days or a small period of time. During these days of Ramadhan, one has to wake up early to keep the fasts and there are other engagements as well. It is necessary to guard oneself against media and vulgarities, which are polluting minds and are corrupting morals and these people are moving away from faith. Hence every Ahmadi should pay close attention towards this and make every effort in this regard.

Whilst elaborating on this further, the

Promised Messiah عليه السلام states: "When God admonishes one about His punishment, it does not mean that it will most certainly occur. Rather, owing to His Holy and Pure Being, it is necessary that He punish one who commits an offence. However, when the offender seeks to fulfill the due right of imploring for forgiveness and repentance and supplicates with utmost emotion then His Mercy overcomes His Wrath and conceals it within it."

The Promised Messiah عليه السلام states that one of the ways to attract the Mercy of God Almighty is through seeking forgiveness and repentance. What is the true essence of Istighfar [seeking forgiveness]? What does it really mean? Regarding this, the Promised Messiah عليه السلام says: "The true and essential meaning of Istighfar [seeking forgiveness] is to request God to overlook and conceal the mortal weaknesses and to seek God's support from His strength." What is the objective of Istighfar? It is to conceal a person's weaknesses for humans are weak. It is so that God Almighty provides support to human nature. So that He may safeguard humans from sinning and committing mistakes. The Promised Messiah عليه السلام says, "This word has been taken from 'Ghafar' which means to cover up. Hence, it means that God covers the natural weaknesses of the person seeking forgiveness."

Then whilst further expounding on the topic of istighfar the Promised Messiah عليه السلام states, "There are some people who are aware of the sins they are committing and there are others who are completely unaware of them. They do not even know they are committing a sin, they have become completely insensitive to it and they are completely oblivious to what is sin. For this reason God Almighty has made it forever incumbent upon us to do istighfar so that man may continue to seek forgiveness for every sin; be it outward or hidden, whether he is aware of it or not, whether it is the sin of his hand, his foot, his tongue, his nose, his ear or his eye or anything else. However, many body parts there are, there should not be a single sin carried out by any of them. Thus, one should continue to seek forgiveness."

The Promised Messiah عليه السلام further states, "We should always recite the prayer of Hazrat Adam عليه السلام: 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.' (7:24) .... No affliction afflicts them without the permission of God, just as the following supplication was revealed to me – [Arabic] 'O my Lord, everything is subservient to You, O Lord, protect me and help me and have mercy on me'."

Therefore, to come under the protection of God Almighty, to attain His succour and help and to gain His mercy it is necessary to make an effort, to do Istighfar and to pray. We often use the terms Istighfar and Taubah, so in order to clarify the difference

between the two the Promised Messiah ؑ has stated, "Istighfar [seeking forgiveness] and Taubah [seeking repentance] are two different things. ... Istighfar is the aid and strength which is sought from God Almighty. This aid and strength are granted in return for carrying out Istighfar is God Almighty to protect man from sin, whereas Taubah means to stand on one's own two feet."

Further elaborating on how one can protect themselves from the fire through seeking forgiveness and repentance, the Promised Messiah ؑ says: "For man, repentance is not a futile act or something worthless. Furthermore, its effects are not only confined to the Hereafter, rather, through this, ones worldly life as well as their faith are resolved. They become blessed with peace and serenity in this life as well as in the Hereafter. Observe that God Almighty states in the Quran: "Our Lord, grant us comforts in this world as well as peace and serenity in the world to come, and protect us from the torment of the Fire." (2:202)

The Promised Messiah ؑ further states, "The hellfire does not only refer to the fire that will burn on the Day of Judgment. However, one who lives a long life is able to witness that there are thousands of fires in this world. Those who have experienced this will know that there are all kinds of different fires that exist in this world. Various forms of calamities, fear, murder, poverty, illness, failure, fear of humiliation and deprivation, numerous other kinds of grief and sorrows, affliction relating to one's wife, children, etc. and relations turning sour with near relatives all constitute as fire. Therefore, a Momin [believer] prays to be saved from every kind of fire. Since one has attached himself to God Almighty and prays to be saved from all kinds of calamities which can cause one to experience difficulty and hardship in their life and are in likeness to the fire."

The Promised Messiah ؑ once drew the attention of the Jama'at to frequently recite the following prayer: "Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire." Therefore, we also need to pay heed to this, so that God Almighty out of His Mercy may save us from all forms of fire in this world and in the hereafter.

May God Almighty enable us to sincerely devote ourselves to God Almighty. May we attain His Taqwa and grow stronger in our faith and belief, so that we always partake from His Mercy. May it never happen that we are deprived of His Mercy and receive His punishment on account of our ill deeds. May God Almighty always bestow His Mercy upon us.



View complete recording of this sermon via MTA online

https://www.youtube.com/watch?v=YRyUcRCoKbU







Synopsis of Istighfar

Professor Abdul Jaleel

Istighfar means to cover up, protect or suppress. The primary connotation of Istighfar is to supplicate for the suppression of human tendency to fall into error so as to be safeguarded against error or sin. Its secondary connotation is to supplicate for suppression of consequences of error. Thus Istighfar might connote suppression of a person's tendency towards falling into sin or error, or his protection against the consequences of such errors or sin, or of the errors and sins of others.

On account of lack of knowledge of Arabic, the true significance of Istighfar has been lost to many. This word is derived from Ghafr, the other infinitive forms being Maghfirat, Ghufran etc. As given in all Arabic dictionaries, the word ghafr means – to cover or to protect. Therefore the primary meaning of Istighfar means, seeking protection or a prayer of protection and support. All other meanings usually given to this word are derived or secondary.

To whom is the above prayer addressed and from what is the protection sought? Since we are discussing this subject from the Islamic point of view, the obvious answer to the first question is – to none other than the One God, Allah. The common form of this prayer is Astaghfirullah i.e., I seek the protection of Allah or I pray to Allah for His Protection and this makes it conclusive that the Istighfar is addressed to the One God alone.

The answer to the second question is the most important point to be settled and is the main subject of this discussion. Is the protection sought simply from the punishment of evil which a man has wrought or is it sought primarily from the evil itself and only secondarily from its consequences if the evil has been done? For the correct answer, one has to go to the fundamental question of relation between God and His creatures. The God of Islam is not only the Creator but Supporter as well. Whatever has been made by Divine hand is also supported by it. If, therefore, man needs the creating hand of God to come into existence, it is equally true that he needs His supporting hand to be saved from corruption. The Divine attribute of creation

required that man should be created in the image of God and the requirement of Divine attribute of support was that, what had been created in Divine image should not be given up to corruption and everlasting destruction. It is to denote these two Divine attributes, the adjectives Al-Hayy, Al-Qayyum are used in the Holy Quran regarding Allah, which means, the One Who brings into existence and supports that which He has created.

By nature, man needs support for his existence. This is testified in the Holy Quran by the verse: man has been created weak. He is a creature and as such is dependent upon his Creator, resembling an infant that needs the assistance of its mother in every step. Thus we have in God, a supporter and in man, somebody who requires support.

Almighty God gives support to man in all matters in abundance without his asking. Yet as an intelligent being he must exercise his own will to avail himself of some gifts. Man is feeble in nature and as such is powerless to resist evil tendencies. If he, therefore, does not use his faculties to ask for aid from the Supporter against evil tendencies, he rejects the gift which he could have claimed by asking, and this leads him into evil. The Holy Quran teaches man how to ask for God's help in the opening chapter of the Book – O God! Thee alone do we seek assistance that Thy support may hold us against the weakness of the flesh and protect us from stumbling and falling (1:5). The more a man feels the weakness of his nature, the more he will ask for Divine strength and to a greater extent he will consequently be protected from evil.

This is the real significance of Istighfar – seeking protection of God from evil. Hence the necessity of Istighfar by every person is obvious without any consideration of actual commission of sin by him. In short, the existence of sin is not a pre-requisite for Istighfar. There is a craving in the very nature of man to attain perfection. To satisfy this craving, he is guided to say Istighfar and this makes up the deficiency in human nature by imploring strength from God.

Istighfar is also needed for protection from the punishment of the evil that has been done. Hence it is of secondary significance, the primary one being the protection from the evil itself, whether a sin has been committed or not. This leads us to the role of prophets who have been raised from time to time among various people. The primary object of their appearance is to deliver men from evil, not to pardon them the sin they go on committing. In this respect Prophet Muhammad (peace be on him) has an eminence not reached by any other prophet. He was raised at a time when darkness prevailed on the face of the earth and people had gone astray in doctrine and practice. The Arabs whom he addressed directly had sunk deep into vice. From this depth of degradation he raised them to the highest pinnacles of civilization. But how did he bring about this revolution? Since God

alone can support man against the forces of evil, it is obvious that the Prophet must have taught them to pray to God for this protection. And it is Istighfar that he taught.

Istighfar, as seen in the Holy Quran, is the true and only means of drawing strength and support of God, the only course for attaining nearness of God and the only path by walking on which man may attain to sinlessness and salvation. The Holy Quran speaks of it as the highest accomplishment of good men. In the chapter Scattering, we read: Verily the righteous shall dwell amid gardens and fountains with the blessings which their Lord has given them. This is a reward to them, for, before this they were the greatest doers of good, passed greater part of the night in devotion to God and when morning came, they retorted to `Istighfar', i.e., they sought the Divine strength and support. (51:16-19) As clearly seen here, Istighfar is described as a deed of righteousness and the effect of which is not that they were saved from the torment of hell fire but Divine blessings and favours were showered upon them in abundance. The Arabic word Mohsin is translated as a good man in the fore-quoted Quranic verse. This has been defined by the Holy Prophet as one who worships God so sincerely as if he actually sees Him or at least the one who deems himself in the presence of God Who sees him. It should be noted that when a person reaches this stage, he cannot sin. Hence his Istighfar is not for the protection from the punishment of hell but is a part of his goodness. Such a man keeps himself in the presence of God during the night, praying for Divine protection and support in the morning to keep him firm in His path and not to let him slip. He feels that without the strength and support in the morning to keep him firm in His path and not to let him slip. He feels that without the strength and support of God, he would not be able to overcome the frailties of his nature and, therefore, prays constantly that he might not be deprived of heavenly bliss due to the weakness of his flesh.

Another Quranic verse which shows Istighfar as a highly commendable deed for righteousness is: the patient, the truthful, and the lowly and charitable and those who resort to Istighfar at morning times (3:17). In this verse, the Istighfar is deemed as a necessity for good together with patience, truth, lowliness and charity. Here Istighfar clearly is indicated not only for saving from punishment but also for drawing blessings and favours of God.

Not only is Istighfar described as leading to virtuous deeds, but Maghfirat is also promised as a gift of God to those who lead a virtuous course of life. We read in the Chapter Hud, thus: Those who stick to virtue and shun vice and work righteousness, to them shall be granted maghfirat and a great reward (11:12). Here maghfirat is promised as a reward to those who do righteous deeds and does not mean pardon of sins, because the persons to whom it is promised are plainly described as being those who have been doing righteous

deeds. In fact man always stands in need of maghfirat and maghfirat of God shall continue even in paradise. The Holy Quran attests to this in the words: they will have all kinds of fruits therein (the paradise) and `maghfirat' from their Lord (47:16). Here maghfirat is plainly described as a reward which shall be granted to the good in paradise. In chapter Al-Tahrim of the Holy Book we read: Those (who enter paradise) will pray: Lord, perfect our light for us and grant us maghfirat (66:9). This unceasing desire for perfection and maghfirat shows clearly that progress in paradise will be endless.

From these two verses, it is plain that even after entry into paradise which will only be possible after obtaining God's pardon to those who have committed sins, the faithful will still have a continuous desire for maghfirat, or in another words, they will resort to istighfar, though they shall have been saved from punishment.

What does maghfirat in paradise mean? As mentioned earlier, Istighfar is a requirement of the nature of man as a creature and of the attribute of God as the Creator and Supporter. The attribute of support of the Creator must remain constantly at work as long as there are creatures. Notwithstanding continual progress in heaven, men will still be creatures and still be dependent upon God. Any degree of perfection they may attain in this world or the next cannot be equivalent to the perfection of the Creator. In paradise, the righteous will ever be ascending upwards and will regard every state as defective in comparison with the higher one to which he will aspire and will, therefore, pray to God for maghfirat. Since progress is endless, the desire for maghfirat will never cease. In spite of the fact that God has granted maghfirat to the Holy Prophet for short comings, past and future (48:3), he has been advised to `resort to Istighfar' and seek maghfirat from God (110:4) even after assurance of God (48:3).

In short, Istighfar is the closest form of communion with God, the highest flight of the spirit of man towards the Divine Being. The man who resorts to Istighfar humiliates himself before God, admitting the weakness of his nature and dreads the Power and Glory of the Creator. His whole delight, his very paradise, is in this fact that he should fly to that rock of strength, without whose shelter he cannot live. His own self is annihilated and God is all in all to him. The man who constantly resorts to Istighfar, feels his own dependency and turns to God for help and aid and thus gives evidence that he was overcome the weakness of flesh and resisted the evil tendency because the strength of God is with him and His light descending upon him, has suppressed every infirmity of nature which could have led to sin.

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A Prayer of The Promised Messiah عَلَيْهِ السَّلَام

A Humble Prayer for Forgiveness

In August 1885 the Promised Messiah عَلَيْهِ السَّلَام wrote in a letter of condolence to Hadrat Maulawi Nuruddin Sahib on the death of his only son. The Promised Messiah عَلَيْهِ السَّلَام humbly drew his attention to this prayer. He wrote, "this prayer is among my routinely offered prayers and is in fact analogous to this humble one." He added that it is advisable that when offering this prayer, one should confess one's sins with the deepest emotions of the heart and acknowledge God's blessing. Mere recitation by the tongue means nothing. The heart should be in it and prayer should be offered with tears and anguish in the heart. The Promised Messiah عَلَيْهِ السَّلَام explained the manner of offering this prayer. One should get up in the latter part of the night, do ablution and offer two Rak'at with sincerity and offer this prayer with emotions and humility:

"O my Benefactor! O my God! I am Your worthless, sinful and totally unmindful servant. You saw me doing injustice after injustice, but still rewarded me again and again. You saw me committing sin after sin, but still bestowed favour upon favour on me. You have always covered up my sins and granted me countless blessings. So even now have mercy on this sinful and worthless servant, forgive my impudence and ingratitude, deliver me from this sin, as there is no succour except in You."

Amin Thumma Amin

[Maktubat-e-Ahmadiyya,
vol. 5, page 2-3]



The Impact of Alcohol on Society

Dr. Latif A Qureshi

Alcohol (ethanol) is widely used in the world as a beverage. It has well known potent pharmacological effects, some of which can be easily observed even by a person who is not medically trained. It has important effects on the brain, heart, liver, stomach, lungs, peripheral nerves, blood and blood vessels. In fact, there is hardly any organ in the body that may not be affected by it to a greater or lesser degree. Its action on the brain is especially noteworthy. Alcohol depresses its functions and this initially causes a loss of inhibition and a feeling of pleasure but progresses on to drowsiness, sleep, loss of consciousness and even death with the increasing levels of alcohol in the blood. Ethyl alcohol has few medicinal uses when given systemically but is of great medical importance because of its damaging physical and psychological effects when used as a beverage.

It is estimated that about 5% of the adult population in Western Europe and North America may have alcohol dependence. The impact of the consumption of alcohol on human society can be visualised by two examples: one old and the other in the modern world as outlined below.

On the 19th September 2003 in Britain, the British Prime Minister's Strategy Unit on alcohol harm reduction produced an interim report on the situation as it exists in the United Kingdom. It points out that 40% of men's drinking sessions now technically qualify as binge drinking. It is responsible for a range of alcohol-related problems and it is linked to up to 22,000 premature deaths each year and is costing the country up to £20 billion a year.

An increasing number of young persons, some below the age of 16 years are drinking well above the safe limits. Up to 1.3 million children in the UK are affected by parental alcohol problems. This is bringing with its health risks and a range of other social problems. Not least of these problems is the nuisance and disorder that is all too often a feature of the UK town and city centres (especially in the evenings or weekends).

Pre-Islamic Arab Civilisation:

About fourteen centuries ago, the Arabian Peninsula was inhabited by a race that was removed from the civilisation of the time because of the terrain and desert of its land.

Hence, they lived a free, fierce, and nomadic lifestyle. They were illiterate and barbarian and worshipped many gods and idols. They had no moral values. They gambled and had fun of all sorts in their carnivals and feasts. Drinking alcohol was an important part of their daily routine. Their binge drinking habits were well established and are documented in history. This led to many fights among the drinking factions, sometimes leading to wars and loss of life between different tribes. Alcohol consumption played a pivotal role in their social life.

It is stated that Arabs started drinking in the mornings and had some more around lunchtime as a top up. They then rested for a while during the midday heat and had another top up drink before sunset. Further drinking continued after sunset and during the night. It appears that they must have remained continually intoxicated and this would have led to a lot of ill health and disease.

The Qur'anic Teachings:

More than fourteen centuries ago the Qur'an, the Muslim scripture, was revealed to Prophet Muhammad ﷺ in Arabia over a period of twenty-three years. He lived in Makkah during the first thirteen of these years of his ministry and in Madinah during the last ten years. The Islamic teachings were, therefore, revealed bit by bit over this period of time.

The Qur'an contains detailed guidance not only about spiritual matters relating to human life but also regarding physical and moral values. The guidance regarding the consumption of alcohol is contained in two different verses of the Qur'an both of which were revealed after the Prophet's migration to Madinah and are quoted as follows:

They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also some advantages for men; but their sin is greater than their advantage.' (Ch.2: v.220)

O ye who believe! Intoxicants and the games of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper. (Ch.5: v.91)

The Revolution:

The Arab Muslims were part of the same society and before these verses were revealed consumed alcohol like their other nonbelieving counterparts. It is stated that when this message about inhibition was conveyed, a drinking party was in progress in a street of Madinah. On hearing the news, the companions of the Holy Prophet ﷺ immediately destroyed all the liquor even before confirming the reported prohibition and stopped drinking and became teetotal less from then on.

All practising Muslims henceforth consider the drinking of alcohol a sin. All the areas of the world where such people live are dry areas and thirst for liquid refreshment is heightened. This indeed is an amazing revolution.

Discussion:

If we ponder carefully on these events, we can

get to the bottom of this change. Alcohol is a habit-forming drug that causes dependence and its withdrawal may be associated with dangerous side effects. So, the question is what brought about this sudden change in the Muslim society.

It appears that the strong moral qualities, firm determination, and a strong faith in the truth of the Qur'anic message brought about this change very abruptly in the first place and continues now to this day among those who follow these teachings. There are a lot of benefits that follow as a result.

Conclusion:

Is there a lesson to be learnt from this example? Is there a message that can be conveyed to the Prime Minister's Strategy Unit and to the public at large in the UK and further afield?

This is worth a thought especially at a time when the festive season around Christmas and the New Year, well known for alcohol abuse, has just had its latest chapter.

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It is the Grace of Allah that saves and not your efforts

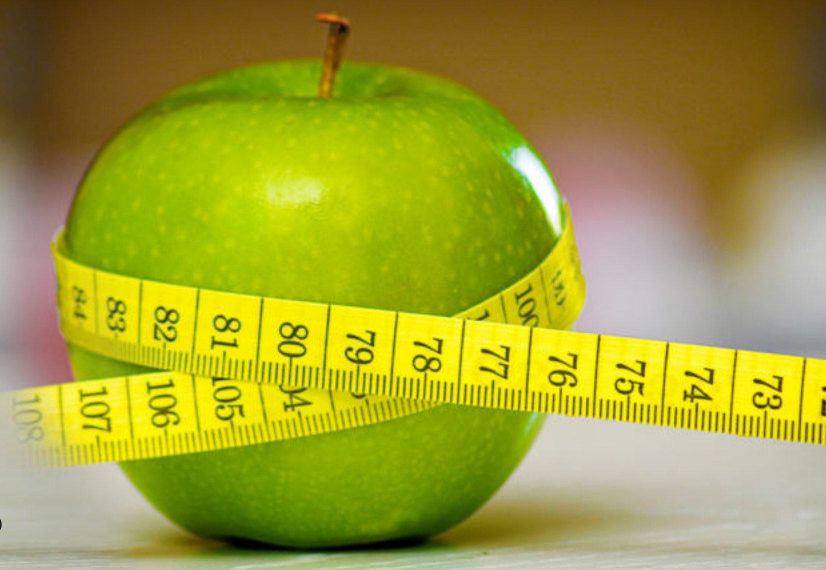
"Rise up, therefore, and repent, and appease your Lord with good deeds.

Bear in mind that the errors of belief will only be punished after death, and the dispute between Hindus, Christian and Muslims will be decided in the Hereafter, but he who crosses all bounds in audacity and immorality will be punished in this world, and there is no way he can escape Divine chastisement. Try to please your Lord before the great and terrible day comes, when the Plague foretold by the Prophets shall rage. Make you peace with Him and remember that He is the Most Compassionate and forgives the sins of a whole lifetime in a moment of self-consuming repentance. Do not despair of His forgiveness. Remember, that you can only be saved by His grace and not through any of your efforts.

O Merciful and Compassionate God, have mercy on us, for we are Thy servants and have thrown ourselves upon Thy threshold." (Amin)

[Lecture Lahore, Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi عليه السلام, p.35-36]

Moderation in a Fattening World



Manzurul A Sikder
(originally published in Review if Religions, Feb 2004)

Although many concerned clinicians and activists have been warning the world about 'fattening of humanity', serious attention has been paid to obesity in the western society only recently. The present situation is in such a brink that some advocates have even brought lawsuits against fast food restaurants that serve greasy foods. Perhaps it is because of the overwhelming burden on the national economy that has finally triggered a response from the authority. Obesity is a risk factor of contracting a broad range of debilitating conditions, including heart disease, hypertension, diabetes and cancer. In all, the cost of obesity in the United States alone is estimated to be $99.2 billion annually. [i]

This once affluent-only illness is not limited to the western nations any longer. Obesity and its associated morbidities have fast crept into many parts of Asia and Africa in the past few decades. Time magazine quotes ten percent of Chinese children to be overweight, with urbanized areas of sub-Saharan Africa not far behind. [ii] Without immediate intervention, our future looks bleak indeed.

What solutions can Islam present to this worldwide epidemic?

Experts agree that obesity, especially fat-eating habits learned in childhood, are associated with familial and socio-cultural factors. A recent article in the Journal of the American Dietetic Association suggested that, 'Attitudes about food and eating are learned and reinforced within the home.' [iii] If we are to, therefore, strike at the root of its cause, we must modify eating habits within the family at an early age.

The religion of Islam deals with every aspect of human existence. In providing man with a complete and perfect code of life, it has laid out numerous guidelines for his physical and spiritual progress.

The Qur'an teaches us, 'O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.' [iv] Eating and drinking are natural habits of man that are carried out in order to survive. But even in doing something as simple as eating, one must exercise excellent judgment. In this verse, God admonishes us to set certain limits: while we should keep our physical wellbeing intact, we should also maintain social order and bear in mind the true purpose of our lives.

When done properly our eating and abstinence

from food should be an extension of our worship, as we are told, 'On those who believe and do good works there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allah loves those who do good.' [v] Paying heed to our eating habits is our duty, it being a part of our state of righteousness. Even of those food items that are lawful, we are urged to eat only the clean and wholesome portions, [vi] lest it affects our relationship with the Creator negatively.

The Holy Prophet of Islam ﷺ, the personification of the code of living prescribed by the Holy Qur'an, reminds us, 'Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth.' [vii] And: 'When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking) and has taken pains to prepare it nicely.' [viii]

The Prophetﷺ was very careful against excesses of food. Abu Huraira(ra) narrated, 'The family of Muhammad ﷺ did not eat their fill for three successive days till he died.' [ix] The Holy Prophet's pious consort Hadhrat Aisha(ra) reported that the 'Prophet ﷺ died when we had satisfied our hunger with two black things: dates and water.' [x] He admonished his companions, 'A Muslim eats in one intestine (that is, he is satisfied with a little food) while an unbeliever eats in seven intestines (eats much).' [xi]

Narrated 'Umar bin Abi Salama(ra), "I was a boy under the care of Allah's Apostle(sa) and my hand used to go around the dish while I was eating. So Allah's Apostle ﷺ said to me"'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.'" [xii] At the end of meals the Prophet ﷺ used to pray, 'Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favour cannot be compensated or denied, nor can be dispensed with, O our Lord.' [xiii]

Ramadan gave Muslims a timely opportunity to remember and abide by these golden guidelines. During that month, healthy Muslims all over the world abandon food and drink for a great part of the day, and along with spiritual benefits, look to attain physical cleansing. Fasting initiates mobilisation of stored fat. In the long run, it lowers our total blood cholesterol. It gives our digestive tract a well-deserved rest. In addition, it boosts our immune system. Fasting also makes us conscious of worldwide suffering caused through hunger and thirst. It teaches us to curb our self-indulgence and be mindful of our own eating while so many go without food. It fights against an astonishing statistic that "nearly 80% of all malnourished children in the developing world live in countries that report food surpluses." [xiv]

Short-term starvation, as in the case of fasting during Ramadan, has been shown to have many health benefits including increased insulin sensitivity, stress resistance, reduced morbidity,

and increased life span. [xv] Insulin resistance seems to play an integral role in many common human disorders such as obesity, diabetes, hypertension, non-alcoholic fatty liver disease, polycystic ovary syndrome and gallstone disease. As energy in the form of sugar becomes readily available due to obesity, cells become more and more resistant to this anabolic hormone. This in turn stores further body fat, and the vicious cycle continues. Newer research also demonstrates that the once known metabolic disease of Syndrome X (combination of obesity, diabetes and hypertension, which often presents as heart attack) is mainly due to body's increasing resistance to insulin.

On the other hand, leptin and adiponectin, two fat-derived hormones, increase sensitivity to insulin, control body weight, prevent atherosclerosis and negatively regulate haematopoiesis and immune functions. [xvi] A recent study conducted at University of Louvain Medical School in Brussels, Belgium demonstrated that plasma adiponectin levels were 30% higher in anorectic (food deprivation or fasting state) than in control subjects. When normalised for fatness, adiponectin values almost doubled in these subjects. Insulin sensitivity tended to be 40% higher in anorectic than in control subjects. [xvii]

Heart attacks remain the number one killer of both men and women in the western world, and high blood pressure is the number one cause of heart attacks. Although a salted diet appears to be a sine qua non for the development of essential hypertension, low salt diets often have a modest or even negligible impact on blood pressure of hypertensives. Therapeutic fasting, however, has been shown to put a limit on modern, rich diet, and subsequently lower elevated blood pressure. [xviii] This again is thought to be related to the fact that fasting minimizes insulin secretion and has the potential to break the vicious cycle mentioned earlier. A meta analysis of multiple clinical studies concurred with these results: it was found that along with nearly 10% decrease in body weight and 9% drop in serum cholesterol, twelve weeks of energy-restricted diets were also associated with an 8-9% decrease in both systolic and diastolic blood pressures. Larger reductions in these values were observed with larger weight losses. [xix]

In brief, food deprivation over time decreases insulin resistance, an identified culprit in many life-threatening illnesses.

The study conducted by the National Institute on Aging 15 further illustrated that rats that were sustained on intermittent (defined as 'alternate-day') fasting had a 'dramatic increase in life span' in comparison to animals that ate ad libitum. They attributed this to the moderate decrease in blood level of insulin-like growth factor 1 (IGF-1) achieved on intermittent fasting schedule.

Furthermore, several other well-designed experiments over the last three decades have demonstrated that dietary restriction reduces cancer formation [xx] , [xxi] and kidney disease, xxii and increases the resistance of neurons to dysfunction and degeneration in experimental models of Alzheimer's and Parkinson's diseases as well as stroke and seizure. [xxiii], [xxiv],

[xxv], [xxvi] The last effect is thought to be due to increased production of ketone bodies as an energy source, which provide neuroprotection. Fasting increases the survival of CA3 and CA1 neurons in the hippocampus of the brain. Loss of these pyramidal neurons induce seizures in experimental mice. The researchers concluded that, 'Intermittent fasting schedule itself is neuroprotective independent of overall caloric intake.'

Although the next Ramadan is not due until (Apr 2022), the discipline and benefits of the last Ramadan should not be forgotten. Besides spiritual gains, one of the objects of Ramadan is to improve the physical well-being of a person. In a world that is suffering from excessive consumption, Muslims should take the lead under the instructions of the Qur'an and fight against excesses. Encouraging our youngsters to fast for a few days during Ramadan can lower their fat burden and help them achieve a leaner body. Ramadan promotes a sense of health, which will stay with them into their adulthood and will hopefully continue to the next generations. To fight the dangers of obesity and its related health problems, the Islamic solution of conscientious moderation and abstinence in the form of fasting can certainly go a long way.

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Prayer Offered in Exceptional Circumstances (Part 2)

An extract from "Salat – The Muslim Prayer Book"

(This is the continuation of Part 1, which was published in Jul-Aug 2021 issue of Ansaruddin)

Salatul-Hajjat, i.e. Prayers Offered When in Need of Help

This Prayer is performed when one is in need or in difficulty. The Holy Prophet ﷺ said that whoever is in need of something, should perform Wudu' and then say two Rak'at of Prayer. After the Prayer, one should recite Thana' or glorification and praise of God Almighty, Durud and then recite the prayer given below. It is hoped that the particular need will be fulfilled and God would show the way for the achievement of that goal.

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ، سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ۔ اَلْحَمْدُلِلّٰهِ رَبِّ الْعَالَمِيْنَ ،اَسْأَ لُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَّا تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ.

Transliteration:

La ilaha illallahul Halimul Karim, subhanallahi Rabbil 'arshil 'azim. Alhamdu lillahi Rabbil 'alamin. As'aluka mujibati rahmatika wa 'aza'ima maghfiratika, wal ghanimata min kulli birrin was- salamata min kulli ithm. La tada' li dhamban illa ghafartahu wa la hamman illa farrajtahu wa la hajatan hiya laka ridan illa qadaitaha ya Arhamar- Rahimin.

Translation:

There is none worthy of worship except Allah. He is the Compassionate, the Kind. Allah is free of all blemishes and holds the great Heavenly Throne. All praise belongs to Allah alone, Lord of the worlds. Lord! I seek from Thee the instruments of Thy Mercy and the ways and means of Thy forgiveness. I implore Thee to grant me abundantly from Thy virtue and I beg Thee to keep me away from every sin. O Most Merciful God! Eliminate all my sins by forgiving them, and all my grief by dispelling it, and fulfil all my needs which Thou art pleased with.

Ishraq Prayer

This Nawafil (optional) Prayer consists of two phases; offering two Rak'at when the sun has risen for a while but not enough to have heated up the environment. Once the latter has occurred, this is the second phase, in which one may offer four or eight Rak'at. The first phase is known as Salatul-Ishraq and the second Salatud-Duha. It has also been named Salatul-Awwabin.

In some Traditions, however, the six Rak'at Prayer offered in between Maghrib and 'Isha' Prayers is called Salatul-Awwabin.

Funeral Prayer

When it seems that someone is approaching his time of death, the recitation of Surah Ya Sin (Ch. 36 of the Holy Quran) is recommended. The reason for this choice is that the topics dealt with in this Surah are of a nature which alleviate the suffering of the person concerned and give him a

kind of spiritual comfort. One should also recite, in low but audible tone, the Takbir, and Kalimah Shahadah near the person concerned. Once the person dies, all those who are present and all who come to know of the death later, should recite:

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

Transliteration:
Inna lillahi wa inna ilaihi raji'un.
Translation:
Indeed we are for Allah and it is to Him that we return.

The eyes of the deceased should be closed by hand and a cloth band should be used round his chin and head so that his mouth is closed. Instead of bewailing, one should remain calm and patient and attend to the funeral and burial arrangements.

The body should be bathed in the following manner:

Fresh or lukewarm water should be used to wash the body three times. The practice of the Holy Prophet ﷺ was to put some leaves of a Beri tree in the water for washing the dead body. First of all, those limbs, which are washed during normal Wudu' (Ablutions) should be washed though it is not required to pour water in the mouth or nostrils to clean them or to wash the feet. Next the body should be washed, first the right side and then the left. Private parts of the body should remain covered by a cloth. Men alone can bathe male persons and women alone can bathe female persons. The body should then be wrapped in a shroud, which normally is made of an inexpensive white cloth.

The shroud for men consists of three pieces of cloth; a top sheet to cover the top part of the body, a bottom sheet to cover the lower part and a large sheet to cover the whole body from head to feet.

For a female, however, two additional pieces of cloth are used, one for her chest and the other for her head. Islam instructs that one should arrange the burial with utmost simplicity.

A martyr does not need either bathing or the shroud to wrap his body. He should be buried in the clothes he was wearing at the time of death.
After bathing and wrapping the body in a shroud, the body should be carried on shoulders to the place where the Funeral Prayer is to be performed. The Funeral Prayer is held in the open or in a place built for that purpose called Janazah Gah. Those present for the funeral service should arrange themselves in rows behind the Imam. The number of rows should be odd. The Imam should occupy a position ahead of the first row and in the middle, with the body of the deceased resting in front of him. The position of the dead body should be such that the right side of the body should be towards the Ka'bah.

The Imam commences the Prayer by saying Allahu Akbar, i.e. Allah is the Greatest, loudly. The followers say the same in a low tone. The Imam then recites Thana' and Surah Al-Fatihah silently. He then says Allahu Akbar without raising his hand. The followers say Allahu Akbar too, but in a low tone.

Then, the whole congregation recites Durud silently. After that the Imam says Allahu Akbar for the third time audibly and the particular prayers for the deceased as given below, are recited. The Imam then says Allahu Akbar for the fourth time and, turning his face towards the right says Assalamu 'Alaikum wa Rahmatullah, and turning his face towards the left repeats the same to mark the end of the Prayer.
The followers, too, say Assalamu 'Alaikum wa Rahmatullah, in a low tone and also turn their faces to the right and left.

There is no Ruku‘ or Prostration in the Funeral Prayer. Funeral Prayer in absentia can also be offered for a deceased person, specially for prominent people or in a case when few Muslims have offered the original Funeral Prayer. To offer a Funeral Prayer for a Muslim is obligatory for the body of all Muslims. It is called Fard-i-Kifayah. Thus if only a few people offer the Funeral Prayer they are deemed to have done it on behalf of all Muslims. The rest of the Muslim Community is therefore absolved from the obligation of performing the Funeral Prayer.

If the deceased is an adult, male or female, the following Prayer is recited:

اَللّٰھُمَّ اغْفِرْ لِحَیِّنَا وَ مَیِّتِنَا وَ شَاھِدِنَا وَ غَآئِبِنَا وَ صَغِیْرِنَا وَ کَبِیْرِنَا وَ ذَکَرِنَا وَ اُنْثَانَا۔ اَللّٰھُمَّ مَنْ اَحْیَیْتَہٗ مِنَّا فَاَحْیِہٖ عَلَی الْاِسْلَامِ وَ مَنْ تَوَفَّیْتَہٗ مِنَّا فَتَوَفَّہٗ عَلَی الْاِیْمَانِ۔ اَللّٰھُمَّ لَا تَحْرِمْنَا اَجْرَہٗ وَلَا تَفْتِنَّا بَعْدَہٗ

Transliteration:

Allahumaghfir lihayyina wa mayyitina wa shahidina wa gha’ibina wa saghirina wa kabirina, wa Dhakarina wa unthana. Allahumma man ahyaitahu minna fa’ahyihi ‘alal-Islam, wa man tawaffaitahu minna fatawaffahu ‘alal-Iman. Allahumma la tahrimna ajrahu wala taftinna ba‘dah.

Translation:

O Allah, forgive our living ones and our deceased ones and those of us who are present and those who are absent, and our young ones and our old ones and our males and our females. O Allah, those of us whom Thou grantest life, keep them firm on Islam, and those of us whom Thou causest to die, cause them to die in the faith. Deprive us not, O Allah, of the benefits relating to the deceased and subject us not to trial after him. (Ibn-e-Majah Kitabul-Jana’iz, Babud-Du‘a’ fis-Salati ‘alal janazah, page 107).

Prayer for a Deceased Male Child

اَللّٰھُمَّ اجْعَلْہُ لَنَا سَلَفًا وَّفُرُطًا وَّ اجْعَلْہُ لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْہُ لَنَا شَافِعًا وَّ مُشَفَّعًا

Transliteration:

Allahummaj‘alhu lana salafan wa furutan, waj‘alhu lana ajran wa dhukhran, waj‘alhu lana shafi‘an wa mushaffa‘a.

Translation:

O Allah make him our forerunner, and make him, for us, a reward and a treasure, and make him for us a pleader and accept his pleading.

Prayer for a Deceased Female Child

اَللّٰھُمَّ اجْعَلْھَا لَنَا سَلَفًا وَّفُرُطًا ،وَ ذُخْرًا وَّ اَجْرًاوَّ شَافِعَۃً وَّ مُشَفَّعَۃً

Transliteration:

Allahumaj‘alha lana salafan wa furutan wa dhukhran wa ajran wa shafi‘atan wa mushaffa‘ah.

Translation:

O Allah make her our forerunner, and make her, for us, a reward and a treasure, and make her for us a pleader and accept her pleading.

After the Funeral Prayer, the body should be taken to the cemetery for burial without any delay. The coffin should be carried on shoulders and all those who accompany the coffin should take turns in shouldering the coffin. If the body is to be carried to a considerable distance for burial, a vehicle may be used. Those who follow the funeral procession should continue the remembrance of God as well as pray for the forgiveness of the deceased in a low tone.

The grave may be prepared either as a dug up area which contains a further niche (lahd) inside for the body to rest on or it may be just a dug up area. However, it is essential for the grave to be wide and spacious. In extreme cases more than one body can be buried in one grave. If the burial at a particular location is meant to be temporary,

or if the burial ground is likely to be affected by flood waters, then it is permissible to use an iron or wooden box for the corpse so as to protect the body from decaying too early.

The body must be lowered into the grave with care and caution.

The following should be recited when the body is being lowered into the grave:

بِسْمِ اللّٰهِ وبِاللّٰهِ عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Transtiteration:
Bismillahi wa billahi 'ala millati Rasulillahi sallallahu 'alaihi wasallam.

Translation:
In the name of Allah and with his blessings, upon the path set by the conduct of the Messenger of Allah, peace be upon him.
As the body is placed in the grave, the sheet wrap should be loosened a bit at the opening and the face tilted a little towards the Qiblah. Some bricks or stone slabs should be used to cover the niche (lahd) and then sand or loose earth should be heaped. The following should be recited on this occasion:

مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى۔

Transliteration:
Minha khalaqnakum wa fiha nu'idukum wa minha nukhrijukum taratan ukhra.

Translation:
We have created you out of this (dust) and we shall return you to it and it is out of the same that we shall revive you in the end.
It is in keeping with the practice of the Holy Prophet ﷺ to make the heap of the grave somewhat raised from the ground, i.e. a slight hump-like form.
When the burial ceremony is complete, a brief silent congregational Prayer with raised hands should be made for the forgiveness of the deceased.

Then the mourners should leave the cemetery reciting the following:

اَلسَّلَامُ عَلَيْكُمْ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَلَاحِقُونَ۔

Transliteration:
Assalamu 'alaikum wa inna insha'allahu bikum la-lahiqun.

Translation:
Peace be upon you and God willing we are certainly bound to join you.

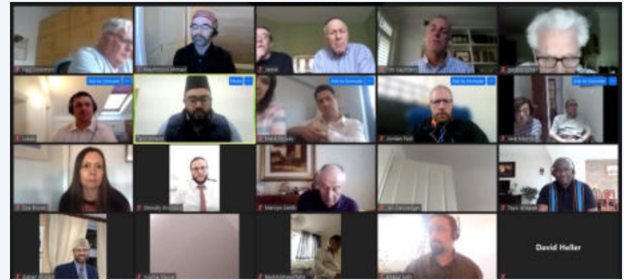
Condolences must be offered to those related to the deceased.

It is commendable for the near and dear ones, or neighbours, to provide meals to the bereaved family for one time at least.

One must not give in to any superstitions. The condolences and conditions of bereavement should be maintained for three days. After that life should come back to normal. However, the period of bereavement as applicable to the widow of the deceased is four months and ten days. According to the Holy Quran, this is a period to stabilise her mentally and emotionally as women are under a great stress, more so than men in this situation, and they need protection from those who sometimes exploit their helplessness by sympathising at the time when such women are more vulnerable. During this period, a widow should not leave her house except for unavoidable needs. In case the woman is the only earning hand in the family and she has to keep up her job obligations, then she is allowed to go out for the purpose of performing her essential professional responsibilities, without socialising herself.

She may further abstain from wearing make-up, dressing up festively, using perfume or taking part in festive ceremonies. This period should be spent by her in the remembrance of Allah and with patience and gratitude to her Creator

Baitul Ehsan Region - Interfaith Event



Baitul Ehsan Region organised an interfaith event on 30th May 2021. Discussions were held with the Sutton Hope Church in London and the Sutton Jewish Synagogue. The topic of this event was "Role model for Mankind". Syed Mashhood Ahmad chaired the meeting, and conducted the Q&A session. The three speakers were Mar Tayo Arikawe, an elder of Hope Church, Reverend Aronson of the Sutton Synagogue and Regional Missionary Tahir Khalid Sb of Baitul Ehsan. In total there were 42 attendees of which 28 were external guests.

Hertfordshire Region - Charity Walk For Peace (CWFP)



On the 19th of September the Hertfordshire Region held its first Regional CWFP in the Central Park located in the town of Peterborough. The site was setup by the Regional Ansar and local Khudam in the morning in preparation for the arrival of the Mayor & Mayoress of Peterborough at 12pm.

The main session started at 12.10pm with the recitation of the Holy Quran and translation by Kamaal Deen sb which was followed by a welcome address by Aamir Bhatti sb. After this the Mayor gave his speech regarding the Ahmadiyya community, the purpose of the CWFP, what has happened since its inception of CWFP, and the great work they have done by raising funds for many charities in the UK and abroad. Aamir Bhatti sb then gave a vote of thanks which was followed by Silent prayer led by the Local President Hasib Zafar sb.

The Mayor and Mayoress were unable to walk too far so they stayed in the Central Park for the full duration of the walk with local Jamaat members where they were given copies of the Holy Qu'ran and the Life of Muhammad.

Hertfordshire Region - Regional Ijtema

On Sunday 13th of June, Hertfordshire Region held their annual Regional Ansar Ijtema virtually. The opening session was presided by Regional Missionary Usman Butt sb who after Tilāwat, Pledge and Nazm delivered the Opening speech on the topic of Taqwa referring to the Ansar pledge. This was then followed by the Academic competitions including Tilawat, Nazm, English and Urdu Speeches with the main theme of Taqwa. After the competitions, Regional Missionary Shahzeb Athar sb conducted a short Tarbiyyati session. At 12pm, the closing session started which was Presided by Nazmeen-e-Ala Abdul Qudoos sb. After the Tilāwat and Pledge, Ijtema Chairman Aamir Bhatti sb gave his summary report which was followed by the results of the Academic competitions. In total over 40 Ansar participated in the competitions with a total attendance of 75.

Fazl Region - Isaar Activities



During the Holy month of Ramadan, Fazal Region's Muntazmeen Isaar approached all 60+ Ansar brothers to distribute Eid Cards along with the dates. Over 125 Ansar benefitied from this activity. We also had an opportunity to meet Imam Sb Fazal Mosque (Mr. Ataul Mujeeb Rashed Sb) and take a group photo.

Birmingham West Majlis - Tarbiyyat Forum

On Monday 20th September 2021, Majlis Ansarullah Birmingham West conducted an interactive, and interesting Tarbiyyat Forum via Zoom. The theme of the Tarbiyyat froum was "Benefits and Dangers of the internet & Role of Parents". The event was organised by Muntazim Tabiyyat Mutahir Ahmad sahib and chaired by Qalb Wasim Shah sahib, President Birmingham West Jamaat.

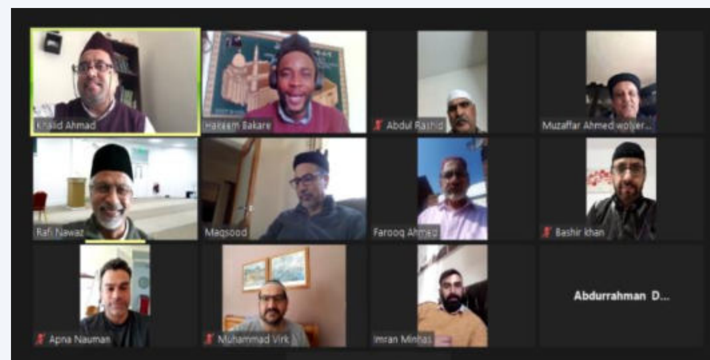


Dr Daud Ahmad sahib, Naib Zaeem Saf-e-Doem delivered a speech and showed a presentation on the topic of the forum. In his presentation he explained with the statistical data that how many hours are generally spent on computer or smart phones and how it is affecting lives. He also mentioned dangers and benefits associated with internet usage and how parents can play their role in so that their children do not fall into these dangers.

Tarbiyyat Forum ended with the vote of thanks by Mirza Muzaffar Ahmad, Zaeem Majlis with final remarks and silent prayer led by chairman of the meeting.

Wolverhampton Majlis - Local Ijtema

Wolverhampton Majlis held their virtual Ijtema on 17th of April 2021. The event featured academic competitions namely Tilawat, Nazm, prepared English and Urdu speeches and extempore speech.



Guest Speaker Farid Mahmood sahib advised members to remember their pledge and ensure they are committed to their responsibilities. The speaker went down memory lane to remind us of the humble beginnings of the Majlis and the sacrifice made by the members.

The Ijtema was concluded with silent prayer led by Dr Maqsood Saeed sahib, Sadr Ahmadiyya Muslim Association Wolverhampton. The ijtema was attended by 13 members.



MAJALIS & REGIONAL ACTIVITY REPORTS

Baitul Ehsan Region - Local Ijtema

Baitul Ehsan Region held their Virtual Ijtema this year on 6th June 2021. The opening session began with Tilawat, followed by the Pledge. After Nazm, Murabi Raja Burhan Sahib delivered the Inaugural Address. The opening session was completed with Dua.

After Dua, the academic competitions for Tilawat, Nazm, Urdu speech and English speech were held. Naib Sadr Ansarullah, Faheem Ahmad sahib attended the concluding session of the day which included the Ijtema report. All prizes were delivered to the winners of the competitions afterwards to their homes.

Raynes Park Majlis - Local Ijtema



The annual Ijtema of Majlis Ansarullah Raynes Park was held on Sunday, 6th June, 2021.

The day started with Tahajjud Prayer. Registration started at 11:00am. The opening session was presided by respected Mahmood Khan Sahib, Qaid Amomi, Majlis Ansarullah UK. In the Second Session participants took part in the academic competions. Four academic competitions were held which comprised of Tilawat, Nazm, Prepared Speech Urdu and Prepared Speech English. As per the program Individual Walk and Cycling events were also held.

The concluding session was presided by respected Dr Ijaz Ur Rehman Sahib Sadar Majlis Ansarullah UK. The session started at 3.00pm with the recitation of the Holy Quran by Zia Ur Rehman sahib, Nazm by Kaleem Ahmad Rashid Sahib and the pledge by respected, Sadr Majlis.

Mr Farid Ahmad, Zaeem Majlis Raynes Park presented the Annual Report of the Majlis while Mr Mansoor Ahmad, Secretary Ijtema Committee read out the Ijtema report.

In his concluding speech respected Sadr Sahib mentioned that Ansar should be the role model for their families and should attend congragational prayers at mosques following government guidelines. He also pointed out the updates of newly constructed Masroor Eye Institute in Burkina Faso. The Ijtima was ended with silent prayer led by respected Sadar Majlis.

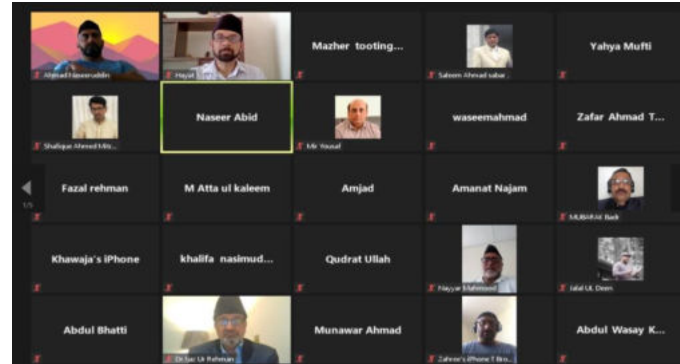
Walton on Thames Majlis - Local Ijtema

Majlis Walton-on-Thames held its Ijtema, on Sunday 28th of March 2021. Ijtema started at midday with Recitation of The Holy Quran with translation and then Nazim. Opening address was delivered by Muhammad Mahmood Khan sahib (Qaid Amoomi Majlis Ansarullah UK). This was followed by academic competitions and then Zohar & Asr prayers. We had over 15 participants for academic and sports competitions.

The highlight of this event was the presence of Respected Sadr Majlis Ansar Ullah UK Dr. Ijaz ur Rehman Sahib. He chaired the concluding session and gave encouraging and inspiring remarks about the whole Ijtema. The programme finished at 4:30 pm with silent prayers.



Noor Region - Regional Ijtema



Sports day: We organised the sports event on the 17th of July at Figges Marsh Park Mitcham, where separate competitions of penalty shoot outs, shot put, race and cycling were organised for Safe Awal and Safe Doem ansar. Alhamdolillah, 75 ansar from all nine Majalis attended the sports day and enjoyed the breakfast as well.

Ijtema (Academic day): The region already held its Ilme-Rally in March 2021 where Tilawat, Nazm and Speech competitions were held. It was decided that the focus during the Regional Ijtema day will be on a number of team competitions and lectures delivered by scholars so that everyone can benefit from the spiritual gathering. Ijtema day started with Tahajjud and Fajr prayers.

The inaugural session: The formal opening session started at 10:30 and was chaired by Naib Sadr Majlis Ansarullah, Zia ul Rehman sb. The session started with recitation of Holy Quran and translation by Nasarullah Nasir sb, followed by English translation by Qamar Ahmed Sayyed sb.

This was immediately followed by Ansar pledge led by Zia Rehman sb and Nazam by Abdul Shakoor sb.

Respected Zia Rehman sb delivered his inaugural speech and then concluded the opening session with silent prayers.

After the first session, Raja Burhan Ahmad sb (Qaid Taleem) spoke on the topic of Lecture Tafseer Dibacha Part-1. This was followed by Fazal Ahmad Tahir sb's (Qaid Taleem ul Quran) speech on the topic of Importance of learning and reciting Holy Quran.

After the above two speeches, team academic competitions were held for quiz and bait-bazi competitions. Both competitions had good participation, and everyone enjoyed listening to team's battle for winning positions. Break for lunch and Namaz was then observed.

Concluding Session: The final concluding session started around 4:30 pm, chaired by respected Dr Ijaz Ur Rehman sb (Sadr Majlis Ansar Ullah UK) recitation and Urdu translation of Holy Quran was delivered by Munawar Ahmad sb followed by the English translation by Yahya Mufti Sb. Naseer Ahmad Abid sb read a beautiful Nazm. Ijtema report was presented by Hayat Muhammad Mirza sb (Regional Nazim -e- Aala Noor region). Results of Ijtema competitions with names of winners for sports and academic competitions were announced. The day finally concluded with address by Sadr Ansarullah UK who reminded all attendees of the Ijtema of their responsibilities, gave various updates about Majlis Ansarullah's work and thanked all participants. Sadr sb concluded the session by leading everyone in



West Midlands - Regional Ijtema







In March 2021, Nazim e A'ala sahib proposed to hold our regional ijtema physically on 28th June 2021. He appointed Dr. Daud Ahmad sahib as Nazim-e-A'ala for the Regional Ijtema. It was then decided to request all 9 majalis to hold their local ijtemas virtually in the month of April so all Zu'ama majalis were requested to form Ijtema committees as if they were holding their ijtema physically. Alhamdulillah all 9 majalis held their ijtema before the month of July.

It was decided to hold 4 academic competitions (Tilawat, Nazm , Urdu and English prepared Speeches) under the Nizamat T'alim Majlis Ansarullah West Midlands. Alhamdulillah all mentioned competitions were held successfully on zoom and only position holder at majalis level competitions took part in academic competitions at the regional Ijtema.

Tilawat competitions were held on 7th July 2021 in which 17 members participated from all 9 majalis. Nazam competitions were held on 13th July 2021, 15 Ansar brothers took part in this competition from all 9 majalis. A competition of Urdu and English prepared speeches was held on 16th July 2021 and eligible participants in Urdu speech were 21 whereas 15 for the English speech competition.

Plans were made to arrange sports competitions of 3 games (Volleyball, Badminton and Table tennis) physically by the Nizamat Zahanat Sehate Jismani.

The Volleyball competition was held on 6th July. Each team comprised of 8 players took part. Similarly, Table tennis competitions were also held on 10th of July 2021.

Final Session:
Alhamdulillah, Majlis Ansarullah Westmidlandswas able to hold its Regional Ijtema successfully. Final session was held virtually on 18th July 2021. The final session was divided into 2 parts; 1st part was chaired by Regional Nazim e A'ala, Respected Tariq Majeed sahib in which Respected Raja Burhan Ahmad sahib, Qaid T'alim Majlis Ansarullah UK delivered a lecture whereas, 2nd part was chaired by Sadr Majlis Ansarullah UK, Respected Ch. Ijaz Ur Rehman sb. All the positions in different competitions were announced and Nazim e A'ala Regional Ijtema, Dr. Daud Ahmad sahib presented Ijtema Report. Sadr Majlis Ansarullah UK, Respected Ch. Ijaz Ur Rehman sb delivered his final remarks followed by silent dua. The total attendance of the final session was 167 Ansar.

بعض شعراء جو براہ راست اس پرگرام میں شامل نہیں تھے مگر انھوں نے خلافت کے موضوع پر اپنے اشعار منتخب اشعار ریکارڈ کرکے بھیجے تھے، ان کے اشعار پر مشتمل ایک ویڈیو کلپ بھی سنایا گیا۔

محترم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصار اللہ برطانیہ مشاعرے میں شامل رہے اور حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کی مجلس انصار اللہ کی راہنمائی اور شفقت و محبت کے واقعات سناتے رہے۔ مکرم و محترم عطاء المجیب راشد صاحب نے بھی خلافت سے عقیدت و محبت نیز خلفاء احمدیت کی کہی ہوئی باتیں کس طرح اللہ تعالی نے پوری کرکے دکھائیں، اس بارے میں چند واقعات سنائے۔ مکرم و محترم رفیق احمد حیات صاحب امیر جماعت احمدیہ برطانیہ بھی اس مشاعرہ میں شامل ہوئے اور آپ نے آخر میں یوم خلافت اور اسی مناسبت سے منعقد کیے جانےوالے پروگراموں کا مقصد نیز خلافت احمدیہ اور ہماری ذمہ داریوں کی طرف توجہ دلائی۔ آخر پر محترم امیر صاحب نے اختتامی دعا کروائی۔

اس پروگرام کو کامیاب بنانے میں درج ذیل افراد کا بھرپور تعاون حاصل رہا ۔
(شعبہ سمعی بصری برطانیہ:مکرم صفدر میاں صاحب (شعبہ سمعی و بصری کے جملہ کارکنان
اطلاعات و اعلانات احباب جماعت:مکرم شکیل احمد بٹ صاحب نائب صدر انصار اللہ، مکرم عامر ملک صاحب
رابطہ و تیاری
مکرم محمد محمود خان صاحب قائد عمومی
IT
مکرم اظہر اقبال صاحب، ضیاءفاروقی صاحب، مکرم مظفر احمد صاحب ۔
طعام :
مکرم مظفر حسین صاحب ایڈیشنل قائد ایثار، مکرم اظہر مصطفی صاحب
فجزاھم اللہ احسن الجزاء

شعبہ IT کی رپورٹ کے مطابق اس دوسرے آن لائن عالمی مشاعرے کو براہ راست YOUTUBE پر 3669 ڈیوائسسز سے دیکھا گیا۔ دیکھنے والوں کی تعداد یقیناً اس سے کہیں زیادہ تھی۔ نیز اب یہ تعداد مسلسل بڑھتی جارہی ہے۔ برطانیہ کے علاوہ، جرمنی، کینیڈا، پاکستان، انڈیا، امریکہ اور تنزانیہ کے علاوہ دیگر کئی ممالک سے احباب نے اس مشاعرہ کو دیکھا۔

اس طرح کی مجالس کا اصل مقصد خلافتِ احمدیہ کی سچی محبت اور کامل اطاعت کے جذبہ کو بڑھانا ہے۔ اللہ تعالیٰ سے دعا ہے کہ ہماری یہ ادنیٰ سی کاوش قبول فرمائے اور ہمیں خلافت کی محبت میں بڑھائے اور خلفاءاحمدیت کے ارشادات پر عمل کرتے ہوئے تقویٰ کی اعلیٰ راہوں پر چلنے کی توفیق عطا فرماتا چلا جائے ۔ آمین یا رب العالمین ۔

مکرم احمد مبارک صاحب۔امریکہ

مجھے رستہ دکھانے کو ستارہ دور تک پہنچا
کہیں ٹھہرا نہیں سیدھا درِ مسرور تک پہنچا

مئے عرفانِ تازہ چل رہی تھی اس کی مجلس میں
پیالہ در پیالہ مجھ دلِ مخمور تک پہنچا

زمانہ چل رہا ہے کس قدر بے سمت و بے منزل
مرے مالک تو اس کو وقت کے مامور تک پہنچا

مکرم عبد الکریم قدسی صاحب۔امریکہ

قدسی صاحب کا گلہ خراب ہونے کی وجہ سے ان کا کلام مکرم مبارک صدیقی صاحب نے پڑھ کر سنای

وہ دنیا میں جہاں بیٹھے ہوئے ہیں
ہمارے درمیاں بیٹھے ہوئے ہیں

محبت کا دیارِ غیر میں بھی
بسائے اک جہاں بیٹھے ہوئے ہیں
صداقت کا نشاں کیا پوچھتے ہو

یہاں کتنے نشاں بیٹھے ہوئے ہیں
یہ برکاتِ خلافت کے ثمر ہیں
جو ہم جیسے یہاں بیٹھے ہوئے ہیں

مکرم مولانا عطاء المجیب راشد صاحب۔لندن

خلافت سے ہماری زندگی ہے
خلافت سے ہی شانِ احمدی ہے
نبوت قدرتِ اولیٰ کی مظہر
خلافت دوسری جلوہ گری ہے
خدا کی ذات کی زندہ گواہی
اسی کے فیض سے ہم کو ملی ہے
مخالف جو بھی کرنا چاہے کر لے
ہزیمت اس کی قسمت میں لکھی ہے
یہ پودا پھول پھل دیتا رہے گا
کہ اس کا سلسلہ اب دائمی ہے

مکرم میر انجم پرویز صاحب ۔برطانیہ

ہوتے نہیں دل سرخوشِ صہبائے محبت
پیتے نہ اگر جامِ مئے حسنِ خلافت

ورنہ تو یہ تربت سدا آمادہ بہ فرقت
اس حبلِ الٰہی کے تمسّک میں ہے وحدت

آیات مجسم ہے ہر اک مظہرِ قدرت
دیدارِ رُخِ یار ہے مصحف کی تلاوت

حق دین وہی جس کو خلافت سے ہے تمکیں
لاریب خلافت سے عبادت ہے عبادت

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مکرم ڈاکٹر فضل الرحمٰن بشیر صاحب۔تنزانیہ

یہ زمیں آخری، یہ زماں آخری اور امام الزماں آخری آخری
اہلِ حق کے لیے ہے یہ بات آخری، اِک چمکتا نشاں آخری آخری

جتنے پردے تھے سارے ہٹائے گئے آخریں اوّلیں سے ملائے گئے
اب خلافت کا ہے دائمی سلسلہ جو بنا سائباں آخری آخری

راہِ حق سے کبھی بھی ہٹیں گے نہیں، عہد و پیماں سے اپنے پھریں گے نہیں
جب ضرورت پڑی جاں لُٹا دیں گے ہم، لکھ لو میرا بیاں آخری آخری

ہم جو بے گھر ہُوئے تو کدھر جائیں گے، تیرے در سے اُٹھیں گے تو مر جائیں گے
اے مسیح الزماں ! برکتوں کا نشاں یہ ترا آستاں آخری آخری

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حسب روایات سب سے پہلے مکرم مبارک احمد صدیقی صاحب نے اپنا کلام سنایا جس کے چند اشعار درج ذیل ہیں

سخنوروں کے شہر میں وہ شہ سخن کمال است
گلاب تو ہزار ہیں، وہ گلبدن کمال است

یونہی عطا نہیں ہوا اسے مقام دلبری
مجھے دکھاؤ تو سہی کرے جو اس کی ہمسری

اگر ملے نہ یاد تو گہر تمام سنگ وخشت
کہ عاشقوں کے واسطے وصالِ یار ہے بہشت

اس کے بعد جن شعراء نے اپنا کلام پیش کیا ان کے نام اور نمونۂ کلام درج ذیل ہے

مکرم ڈاکٹر طارق انور باجوہ صاحب ۔ برطانیہ

خدا نے خود بشارت دی خلافت کی جو قرآں میں
عطا کر کے یہ نعمت تمکنت بخشی ہے ایماں میں

خدایا ہم خلافت سے رہیں وابستہ مرنے تک
نہ اس کا ہاتھ چھوڑیں ، ہم چلیں راہِ بزرگاں میں

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دیکھا ہے وہ چہرہ کبھی جی بھر نہیں دیکھا
نظریں جو ملیں ، نظریں اُٹھا کر نہیں دیکھا

اک حسن کے جلوے کا تصور تو ہے قائم
آنکھوں نے اسے نور سے باہَر نہیں دیکھا

طارق کو تسلّی ہے تو بس اس کی دعا سے
اس جیسا زمانے میں تو رہبر نہیں دیکھا

مکرم ڈاکٹر وسیم احمد طاہر صاحب۔جرمنی

زرد موسم میں بھی تیرے اس حسنِ حصیں سے باہر
جس طرف دیکھیے کہرام نظر آتا ہے
یہ خلافت کی عطا ہے کہ ہمیں عالم میں
چینِ دل ، راحت وآرام نظر آتا ہے
تیرے اسلاف نے جو عہدِ وفا باندھا تھا
آج کا دن ہے اسی عہد کی تجدید کا دن
دے یہ توفیق خلاف سے رہیں وابستہ
یونہی جاری رہے یہ جشن کا دن عید کا دن

یہ اپنی نوعیت کا منفرد پروگرام تھا جس میں کچھ شاملین تو ایک جگہ (بیت الفتوح میں) موجود تھے جبکہ باقی شاملین دنیا کے پانچ مختلف ممالک سے مشاعرہ میں شامل ہوئے اور اپنا اپنا کلام پیش کیا۔ نیزیہ محفل اسی وقت براہ راست مجلس انصار اللہ برطانیہ کے یوٹیوب چینل پر دکھائی بھی جارہی تھی۔

پروگرام کے آغاز سے اختتام تک مسلسل پیغامات آتے رہے اور لوگ پیارے آقا ایدکم اللہ تعالیٰ بنصرہ العزیز کی خدمت میں السلام علیکم ورحمۃ اللہ وبرکاتہ پیش کرتے رہے اور خلافت سے اپنے والہانہ عشق و محبت کا اظہار کرتے رہے۔ اسی طرح شعراءِ کرام کو داد بھی دیتے رہے۔ علاوہ ازیں پروگرام میں ترنم سے نظم پڑھنے والوں نے بھی خوب سماں باندھا۔ پروگرام اور اس کے شاملین کی تفصیل یوں ہے۔

مکرم مبارک احمد صدیقی صاحب نے میزبانی کے فرائض ادا کیے۔ جماعتی روایات کے مطابق مکرم معید حامد صاحب نے سورۃ النور کی آیات 57-56 کی تلاوت کے بعد ترجمہ پیش کیا۔ پہلی مترنم نظم مکرم ناصر علی عثمان صاحب (قادیان، حال مقیم آئرلینڈ) نے سنائی۔ انھوں نے محترم ثاقب زیروی صاحب کے کلا م ''بقائے خلافت '' سے چند اشعار اپنی خوبصورت آوازمیں پیش کیے۔دوسری نظم ترنم کے ساتھ مکرم عصمت اللہ صاحب نے جاپان سے پیش کی۔ آپ نے صاحبزادی امۃ القدوس بیگم صاحبہ کا بصیرت افروز کلام ''رہے گا خلافت کا فیضان جاری'' اپنی سحر انگیز آواز میں سنایا۔

پروگرام کے آغاز میں مشاعرہ کی صدارت کے فرائض مکرم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصار اللہ برطانیہ نےانجام دیے۔ آپ نے حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کی مجلس انصار اللہ کی راہنمائی اور شفقت و محبت پر مشتمل ایمان افروز واقعات پیش کیے۔



دوسرا آن لائن عالمی مشاعرہ
زیر اہتمام مجلس انصار اللہ برطانیہ

بر موقع یوم خلافت نذرانۂ عقیدت ومحبت

تاریخ 29 مئی 2021 بروز ہفتہ بوقت شام 6 بجے

(میر انجم پرویز ۔نائب قائد تعلیم مجلس انصار اللہ برطانیہ)



گزشتہ سال کی طرح امسال بھی قیادت تعلیم مجلس انصار اللہ برطانیہ کو مؤرخہ 29 مئی 2021ء کو لندن وقت کے مطابق شام 6 بجے دوسرے آن لائن عالمی مشاعرہ کے انعقاد کی توفیق ملی۔ الحمد للہ علیٰ ذٰلک

یہ مشاعرہ نہیں بلکہ دربارِ خلافت میں ایک عاجزانہ نذرانۂ عقیدت و محبت تھا۔ محض اللہ تعالیٰ کے فضل و کرم اور پیارے آقا کی دعاؤں سے مشاعرہ کو بہت کامیابی اور مقبولیت حاصل ہوئی۔ یہ پروگرام دو گھنٹے دس منٹ جاری رہا۔ گزشتہ سال کے مقابل پر امسال حکومتِ برطانیہ کی طرف سے لاک ڈاؤن میں کچھ نرمی تھی اس لیے برطانیہ کے شعراء ودیگر شرکاءِ مشاعرہ محترم امیر صاحب جماعت احمدیہ برطانیہ کی منظوری سے مسجد بیت الفتوح کی دوسری منزل پر جمع ہوئے۔ مشاعرے کی مناسبت سے بیٹھنے کا انتظام کیا گیا۔ اس موقع پر خاص طور پر شعبہ سمعی بصری برطانیہ نے بڑی محنت سے اس پروگرام کو لائیو نشر کرنے کا انتظام کیا۔